

# Christian Secretary.



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## RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

### CIRCULAR

*Of the Georgia Baptist Association—Continued.*

Where principles or sentiments which have not been subjected to the test of scripture, are held as maxims and rules of conduct, there is necessarily a neglect of inspiration—the law and the testimony. We are apt to form strong attachments to opinions and doctrines to which we may have been long familiarized. Their antiquity often confers upon them a kind of reverence which we yield imperceptibly, thinking that there must be something sacred in that which has been so long cherished.—Hence has originated the authority of tradition, and the substitution of human inventions in the place of scriptural requirement. For illustration of this point, we observe that the idea obtains to a considerable extent, and has become a part of the belief of many, that if they can have a present confidence that they were once truly converted, however grievously they may now want the comfortable and realizing manifestations of God's Spirit, yet they will be finally saved. They acknowledge the want of present experiences of religious joy and satisfaction; have no liberty in prayer; have no foretastes of heaven; have no heart-rendings for sin, and in a word, seem ready to die to every thing that is like holiness and love—but they still have a strong hope founded upon past experience, which they abuse by making it the vehicle of comfort, when God never intended that they should be quiet under the awful and disastrous tokens of their present state. Past experience is a good source of comfort when it corresponds with present experience, but if it be at variance with this, it deserves no confidence. The grand scriptural test is, “If any man have not the spirit of Christ, he is none of his.” It is very evident, that a genuine conversion contains the pledge of eternal salvation; but how is that conversion to be accounted genuine, which brings none of the fruits of that happy change? For a particular illustration, we advert to the language held by many on the subject of revivals.—God, say they, has his own time to work, and in that time he will work, and it is not necessary for us to take any steps to bring about that which depends wholly upon his pleasure. If we try the latter part of the above sentence by the test of scripture, what becomes of it? Are we not to labour even for that “which the Son of man shall give us?” Many good people talk very innocently about the *revelations* of the Spirit of God, as if it was now the office of the Comforter to reveal new truths which had never before been revealed. This is another opinion which has not been brought under the test of scripture; because we learn from the sacred record, that it is not the office of the Spirit to make new revelations, but to confirm and apply that which is already made; for the system of revelation was finished near eighteen hundred years since. The above examples, if supported by facts, will serve to show how easily principles may be relied upon as authentic and scriptural, which cannot endure the only proper test. And if in their maxims

and opinions it be possible for men to entertain many hurtful errors—may not their customs and practices be equally liable to the censure of the divine word, whilst they firmly believe that they are justified by the word of God in what they do? It is not enough for a Christian that he be found in the right way, he must know why he is in that way. He must be ready to give a reason of the hope that is within him, with meekness and fear. How can we do this, if not conversant with the word of God?

2. We find another cause of decline among professors of religion, in their not properly improving their baptism. We deservedly lay much stress on baptism, as a great and holy rite. To preserve this ordinance in its simple, apostolic purity, we have boldly encountered the sneers of the world, and the censures of many other religious denominations.—We have strenuously maintained that the great Protestant Reformation was incomplete, until the subject and the mode of baptism should be restored to its primitive simplicity and order. From such advocates it might be rationally expected, that all the bearings of this sacred institution would be embraced and scrupulously exemplified. For, as an institution, it teaches, with peculiar propriety, the origin and destination of the Christian. It introduces him to the church militant, lays the doctrine of Christ near his heart, honours him with membership in the society of those who take Jesus for their guide and pattern, and stands as an everlasting memorial of his dedication to God. The believer who daily remembers his baptism and all the sacred considerations which it involves, can hardly fail to surrender himself by a daily devotion to Him who loved him and gave himself for him. But how often are the dreadful and holy obligations of baptism forgotten! How often does the soul which has been winged for an immortal flight, to fly at infinite glories, come down and grovel in the dust!

3. The abuse or neglect of the Lord's Supper may be regarded as another cause of decay in religion. How often have we been grieved when the sacred symbols of the Saviour's body and blood were offered, to see many require themselves to be passed by, giving the significant shake of the head, and thus, in appearance at least, rejecting Christ. Ah, (we have thought) is this your kindness to the friend of sinners? Is this the way in which you require Jesus for all his pains in your behalf? Did he turn away his head when the cup of your sins was presented to his lips—a cup “Drugged by the hand of death, and brewed in hell?” Why then do you refuse to honour him by a memorial of his own making? Many think they do service to the cause, and mend the matter of their own unworthiness, when they refuse the offered emblems. But let them once for all remember, that if they reject the appointed figures of the Saviour; to be consistent, they should also reject Christ himself, and abjure the Christian profession.

4. The abuse of the Sabbath is another evil which spreads a damp upon religion, and chills the life of piety. Many find a pretext for disregarding the Lord's day, in declaiming against Sunday-religion. We have generally remarked, that those who made it their study to have no more religion on Sabbath than on any other day, seldom had much at any time. For, in truth, though a Christian is a Christian at all times, and always carries his religion about with him, yet there are certain periods allotted for the more particular exercise of the Christian duties, when the soul enjoys special communion with God, and draws near to him in holy acts. It has never yet happened that the neglect of the neglect of the Lord's day and a prosperous state of religion existed together, at one and the same time; but it has uniformly happened, that where coldness and indifference stretched out their deadly shade over the withering interests of piety, the Lord's

day has been disregarded, and the opportunities of this holy season misapplied. But, brethren, if any of you have known a prosperous state of religion to exist where the duties and exercises of this sacred day have been lightly esteemed, we would willingly hear when and where it was. Was it in those happy Apostolic days, when the church numbered its accessions by thousands? Was it at Troas, where Paul remained until the first day of the week to meet and join the disciples in breaking bread? Was it in those times when the churches had rest from persecution, and walking in the comfort of the scripture were replenished with graces and numbers? Was it in any of those societies where Paul planted the seeds of the gospel, and where Apollos watered, and where God gave the increase? Was it in Macedonia, whence issued the important cry, Come over and help us? No, it was at neither of these times and places, because these were occasions of zeal, labour, and diligence.

5. The slender and incompetent support given to the ministers of religion is not the least obstacle to its happy progress. And here, brethren, we will not confine ourselves to general remarks; for we may safely leave other denominations of Christians to make their own arrangements on this subject; but we will address all who feel or ought to feel for the healthful state of religion among Baptists. We are aware that in naming this matter we tread upon slippery ground, and may put in jeopardy what little influence we possess; that many of you have nice scruples on this subject, and have probably made up your mind long since. But all this shall not deter us from telling you the truth. All this shall not stop our mouths, which must speak for God. We have told you once and again, and now tell you even weeping, that you could not adopt a more ready way to stifle the spirit of godliness in your hearts, in your families, and in your churches, than by withholding needful support from those who minister in holy things. Is every other kind of service which you receive thought to be worth something, the ministry only excepted? Shall every debt be paid, that only excepted, which you owe to God, and his sanctuary? Shall the servant of Christ come to you month after month and year after year, leaving his wife and children with a scanty subsistence at home, encountering fatigue, loss of rest, and painful privations, to deliver his message to you, and after all, scarcely receive enough from you to clothe himself decently? Brethren, you cannot bring a solid objection to the doing of that which God commands you to do: the message which the preacher delivers to you contains his warrant for demanding support, not as charity, but as a just and undeniable right.

6. Finally, we advert to the indulgence of a worldly spirit, as a most dangerous and prevalent cause of decline in religion. We know of nothing by which Christians are sooner corrupted from the simplicity that is in Christ, than the spirit of the world. It is an enemy so insidious, that its approaches are seldom perceived, until it has taken possession of the soul. There it operates with an influence destructive to prayer, to charity, to brotherly kindness, to liberal sacrifices and generous feelings. There it remains hardening the heart against all the calls of duty and the labours of love, producing much care and anxiety about temporal things, and a dreadful indifference to things eternal.

Conclusion next week.

*From the Christian Watchman.*

Letters have been received from Mrs. Colman since the death of her husband, giving a detailed account of that melancholy providence, and of the satisfaction which she enjoyed in the belief that all events respecting him and herself were under the superintendence and direction of a God of infinite

wisdom and goodness. During the last 18 months of Mr. Colman's life, his mind had been unusually solemn; and he had frequently conversed with Mrs. Colman in the most impressive manner respecting his own death, some premonitions of which he seemed to have expressed. The poor Arrakanese, amongst whom he had laboured, deeply lamented his departure. On this subject, Mrs. Colman, in a letter to her mother and sisters, thus observes:—

" Previously to my leaving Cox's Bazar, all who had been in the habit of visiting us, assembled in the bungalow, and lamented the loss of Mr. C. in such simple and feeling language, that my heart was wrung with pity. 'We have, said they, lost our teacher and father, and are now about to lose our mother. We are wicked and unworthy of a teacher, and therefore God has taken him from us.' They inquired with deep solicitude if I thought another missionary would come to instruct them. I told them that they must pray to God for one, and if agreeable to his will, their prayers would be answered. The scholars also were all present on the occasion. I keenly felt for these poor little children, who had been for some months under my care, and whose moral and religious improvement we had anticipated with such high satisfaction.

Oh! how inscrutable are the dispensations of Providence! After making it a subject of earnest prayer, that God would show him the path of duty, Mr. C. was led to settle at Cox's Bazar. He commenced his labours among the natives in that place, and had the pleasure to see a spirit of inquiry excited in the minds of a few, when suddenly the scene was closed, and these poor creatures were left without any one to point them to 'the Lamb of God, who taketh away the sins of the world.' But though time should never disclose the reasons of this event, yet it will be seen in the light of another world, that it was ordered in the best possible manner."

In relation to the circumstances of the Arrakanese, they are very feelingly described in a letter of Mr. Colman's, dated at Cox's Bazar, April 16, less than three months before his decease, from which we make the following extract:—

" We need not be concerned about the final result. For our Lord has said, that 'the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened.'

I had scarcely finished the preceding sentence, when a man came in, of whose conversion we entertain strong hopes. I told him that I was writing to a teacher, in the great country of America. 'Tell the people there, said he, that among all the kindreds that dwell on the earth, the Arrakanese are the darkest. They are, to use a comparison, as dark as the darkest night in the rainy season. Let the disciples of Christ therefore, be exceedingly diligent in praying and labouring for their salvation.' Is not this, thought I, a Macedonian cry from the wilderness? Here are two thirds of a nation, not inconsiderable in point of numbers, exiled from their country, and compelled to take shelter in one governed by Christian rulers. This movement of Divine Providence has placed them within the reach of benevolent exertions. May we not, therefore, hope that He who guides the affairs of kingdoms, has sent them away from the land of their fathers, that they may become acquainted with the gospel? Until within a short time past, they have been in too unsettled a state to admit of the residence of a missionary among them. But now they have built for themselves towns, and planted vineyards. The field of labour among them is open—is open to the American Baptists. And shall the privilege be granted them in vain?"

For a more full account of this intelligence, we refer our readers to the American Baptist Magazine for March, in which are a number of highly interesting communications on other subjects.

#### *From the Same.*

It is not unfrequently the case that we are called, in the discharge of our editorial duty, to pay the homage of affectionate respect to the labours of female piety. The following instance ought not to be silently passed by. Whilst it is a fresh testimonial to the enlightened Christian zeal of the sex, it is an additional evidence to the power of the gospel on

the hearts of those who were lately in the most gross state of savage ignorance. Let those unbelievers, who under the light of the gospel have shut their eyes to its glory, and barred their hearts against its holy influence, account in a rational way for such facts as the following, without acknowledging the ascendant power of revealed religion—and the possibility that they may not be greater sinners than those, who in Sodom and Gomorrah were destroyed by fire from heaven, may then become a question.

Extract from a letter sent to the American Board of Commissioners for Foreign Missions, by Sarah Fields, a Cherokee female, who writes as treasurer of the Creek-Path Female Benevolent Society, a society composed of Cherokees. The letter is dated, "Creek-Path, Cherokee Nation, Dec. 16, 1822."

Respected Sir—The Creek-Path Female Benevolent Society have collected for the present year, eleven dollars and fifty-six cents, which they wish to have appropriated to the Arkansaw mission. We are very glad that we can do something to aid in sending the gospel to our poor countrymen. Our Society is yet small, but we hope that its numbers may be increased, so that we shall hereafter do much more. This we are encouraged to hope, from the circumstance that we have this year collected almost double the sum that we did the last year. If we were able, we should think it our duty to give much more to the support of missions.

We are very thankful to the American Board of Commissioners for sending us teachers. Had they not sent them, we should not now have known our duty. We hope we feel truly thankful to God that missions have been established in our nation, and have been the means of giving us the little knowledge which we now possess.

From the London Evangelical Magazine.

#### FRANCE.

##### *Missionary Society.*

My Dear Sir,—I have no doubt the following extract of a letter from the Rev. J. King, who has lately been sent on a mission to Palestine, by the Paris Missionary Society, will gratify many of your readers, and dispose their hearts to gratitude and prayer. Yours, &c. MARK WILKS.

Marseilles, Oct. 26, 1822.

It is just midnight, and I expect to embark at one o'clock. I can only give a general idea of my journey, and reserve details for a future opportunity. All my letters of introduction have been duly honoured; had they been written by Louis the 18th, I could not have been treated with more kindness and respect. I wished for as many thousands of tracts as I had hundreds: at every post I distributed those I had, and preached a short sermon to attentive groups—on the fall of man, and the necessity and sufficiency of the salvation of the cross. The people pressed round me, and demanded tracts with an eagerness and interest I have never seen exceeded; so much so, that some persons were afraid I should be arrested for my pains.

Had I been an apostle, I could not have been received with more affection than I experienced at Nismes. A meeting was held at the Pastor Tachard's for the purpose of forming a Society auxiliary to that of Paris. Three hundred and four francs were subscribed, exclusive of 70 francs afterwards given by a poor widow 75 years of age. The Society of Nismes will probably extend its operations throughout the department of the Gard. As soon as the rules are printed, send a supply to the pastors Tachard and Gandes.

At Montpellier, the pastor and dear friend Lissignol constrained me to abide at his house; he is labouring at the formation of an Auxiliary Society, which he has much at heart, and desires warmly the establishment of monthly prayer meetings through France. The pastor Michel was also very friendly and entered into all my views.

M. Lissignol accompanied me to Marseilles.—Here, and in the neighbourhood, we have received some contributions. A pious lady who desires to be anonymous, not only treated me with the most affectionate kindness, but gave 100 francs for the Society. They have given me here, various let-

ters of recommendation to Lady Esther Stanhope, to five Danish consuls in the east, and to several Sheiks in Syria. I have obtained considerable information from the American consul at Algiers.

I long to hear that the Society has established the monthly prayer meeting. As its missionary, I cannot but request its prayers for myself and the success of my labours; and I am convinced that God has great blessings in store for France, and only waits till his children ask, to shed them on the churches abundantly.

#### REVIVALS OF RELIGION.

If angels rejoice in heaven over one sinner that repented, how ought Christians to feel that are made fellow heirs of the same kingdom, when they see sinners flocking to Christ in multitudes, and rejoicing in the hope that they have experienced that new birth, without which no man shall see the kingdom of God.

We mentioned some time since, that in Sharon, Conn. many were anxiously inquiring what they must do, and some were rejoicing in hope. We understand the work still continues, and that the prospect of a bountiful harvest has never been more promising than at the present time; about 140 are hoping that they have been brought from nature's darkness into the light and liberty of the Gospel; and as many as 100 appear to be striving to enter into the kingdom of heaven.

In Reading a revival is progressing, and there are a number of hopeful converts of the work.

In the county of Hampshire, Mass. God appears to be carrying on a glorious work. We have before mentioned the revival in South and East Hampton, and Hadley. In these places the work is still powerful, and has extended into several of the adjoining towns. In South Hampton about 170 are rejoicing in the Lord. In East Hampton the work is extensive. In Norwich about 60 have been born into the kingdom since the work commenced, which is only about six weeks. In Hadley the revival has spread all over the town. In Amherst the prospect is promising, meetings are crowded and solemn, and a cloud fraught with mercy appears to be standing over Northampton.

In the eastern part of Massachusetts the influences of the Holy Spirit are also poured out and sinners are awakened. In New Bedford and Edgarton revivals of much promise have commenced. Let Christians pray, that these barren shores, from whence many go down to the sea in ships and visit distant parts of the world, may be abundantly watered.

By a letter received in this city from Chester, N.H. we learn that a revival is progressing in that place, and the number of hopeful subjects of grace is already rising of 100; and in Candia 100 have been added to the church. The Lord reigns, let the earth rejoice.—*Rel. Intel.*

#### MISCELLANEOUS.

##### WESTERN ASIA.—JERUSALEM.

*Concluded.*

The vital history of the Christian faith passes over the memory, and you feel as if you joined your voice with those chosen spirits who spoke through inspiration, and told the will of God to man. The time will come when the descendants of his ancient people shall join the song of Moses, to the song of the Lamb, and, singing hosannah to the Son of David, confess his power to save. I never see the fine, venerable aspect of a Jew, but I feel for him as an elder brother. I have an affection for him, that far transcends my feeling for a Greek or for a Roman, who have left the world but childish rhythms and sprinklings of a groundless morality, compared with that pure and lofty thought that pervades the sacred volume. I have a desire to converse with him, and to know the communings of a heart, formed by the ancient word of inspiration, unanointed and unsealed by the consummating affiliations of Christianity. I would rather pity than persecute him for refusing the Gospel. The thunders of Sinai once rung in his ears, need we wonder that they have sunk deep into his heart? The rock must be struck before the water will gush out. The coal must be warmed before it can

be fanned into a flame. The fort must be taken by gradual approaches. Sichæus must be abolished by little and little. They are a hard working and industrious people; the world has never been oppressed by their poor; the obstinacy with which they cling to their institutions shows the stuff that is in them. Plundered and expatriated for the long period of eighteen hundred years, they have earned their bread from under the feet of those to whom the writings of their fathers reveal the will of heaven, and from which we derive the soundest rules of life, and the gladdening hopes of a future existence. One would say, that the son of Judah was a gem, whom every Christian would be anxious to polish and refine: by how much more blessed is it to give than to receive; they have given to all, but, saving the buffettings of tyranny and adversity, what have they received from the world? The elements of Christianity are incorporated in their institutions: when they consider and know them, they will see that the religion of Jesus is but the consummation of their own. Let us treat them like fellow creatures; we owe them every thing, and they have not more of the original contamination of human nature than we ourselves.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females, and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking; red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils; and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered. They are the only females there who do so. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now as it was in the days of Sarah.

In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw, with the exception of the caverned dames at Gornow, in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of a poor Jew in Jerusalem, has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer, that the light of a reconciled countenance would shine on the darkness of Judah, and the day star of Bethlehem arise in their hearts.

#### VALUE OF TIME.

The difference of rising every morning at six and eight o'clock, in the course of forty years, suppose a person to go to bed at the same time he otherwise would, amounts to 29,200 hours, or three years, 121 days and 19 hours, which affords eight hours a day for exactly ten years, so that it is the same as if ten years of life, (a weighty consideration) were added, in which we may command eight hours every day, for the cultivation of our lives and the despatch of business.

*From Dr. Dwight's Sermon on the manner of preaching.*

An affectionate manner is in itself amiable and engaging. Men naturally love those, who appear benevolent and tender hearted; and most of all require and love this character in the Minister of the Gospel. This character, or its opposite, can hard-

ly fail to appear in his discourses. There are so many things in the subjects of his preaching, which naturally call forth tenderness and affection, that, if he possess this disposition, it cannot fail to appear in his sentiments, in his language, and in his manner of utterance. Wherever it appears, it will be acknowledged and loved; and the words of a beloved preacher will always come to his flock with a peculiar power of persuasion.

#### COMMUNICATION.

"There is joy in heaven over a sinner that repented."

We cannot but rejoice in every instance in which the power of truth brings the heart of a sinner to reconciliation with God. How vain are all systems of religious speculation where the heart remains unrenewed. Even the doctrine of the gospel itself when adopted merely as a creed, falls short of the object desired. But when the truth comes with power and convinces the sinner of his depravity, it destroys his vain hope, and brings him to the feet of Jesus for pardoning mercy.

*For the Christian Secretary.*

It is a pleasing task to record the achievements of grace; I therefore send you the following account. In February last my family was gratified with a visit from a friend and his wife, who reside at a distance from us. The lady is about 40 years of age, of respectable family and connexions, and possesses a good understanding. She informed us that till last spring she had spent her life in the indulgence of pride and vanity, and the pursuit of fashions and wealth, despising religion, and firmly believing in universal salvation: a doctrine inculcated upon her mind in her youth by an uncle of hers. At the time above mentioned, she was prevailed upon to hear a sermon from a man who, tho' personally unknown to her, she utterly contemned. He was a pious, but illiterate Baptist; in his sermon he took occasion to offer remarks upon the deceitfulness of universalism. The spirit of God set home the truth to her conscience—and considering the worth of her soul, she resolved to give her universal sentiments a thorough review. The result was, she was constrained to give up her old system as ruinous; she saw and felt the desperate wickedness of her heart, and the justice of God in her utter destruction. She was ultimately brought to yield to the offered grace of the gospel, and embraced the Saviour to her unspeakable joy. She has received the baptism of the gospel, and goes on her way rejoicing.

A. ever thought about dying, she answered yes, a great deal. On being asked if she ever prayed, she said yes, every day; and pointed out the place where she had maintained daily secret prayer to God. And farther observed, that one time when praying there, she was extremely happy. On being asked, what made her happy, she answered, because Christ had forgiven her sins, and loved her, and she loved him. On being asked if she had ever been happy since, she answered yes every day. On being asked why she had not told of what she had experienced, she answered, she had felt it a duty to speak in meeting, and tell what the Lord had done for her, but she was a little girl, and thought there were others that could talk better than she could. Two have been baptised upon an old hope, one of which has entertained this hope nearly forty years, one has been baptised on a hope obtained the last season, the fruit of the reformation in Tolland, making fourteen that have joined the church where I am, since the first of November last. One related her experience to the church on Saturday last, who had entertained a hope six years, and was received for baptism: of this description of people, which I call old converts, as not being the fruits of this reformation, fifty-two have already come to my knowledge in this immediate vicinity, most or all of whom are Baptists, and many of whom, have by their lives and conversation given the professing children of God reason to entertain a hope for them, but they have never yet made a public profession, although some of them have entertained a hope for a great number of years. May the Lord lead them on one after another in the footsteps of the flock. I feel engaged as an under shepherd to look them up, and if possible to lead them with the lambs into the fold of Jesus, and if the great Shepherd assists I shall be successful. I believe the Lord has yet a work for me to do amongst this people. May I ever feel my entire dependance on the Great Shepherd of Israel, and mix the prayer of faith for divine assistance with my exertions for the accomplishment of this important object. I shall give you hereafter an account of the farther progress of this work. I am with respect yours,

EZEKIEL SKINNER.

REV. E. CUSHMAN.

#### THE CHRISTIAN SECRETARY.

HARTFORD, MARCH 15, 1823.

The poetic communication on the Fall of Greece, will receive due attention in our next number.

MARRIED—In this city, Mr. Reuben B. Taylor, to Miss Maria Taylor. Christopher Colt, Esq. to Miss Olive Sergeant, daughter of Jacob Sergeant, Esq.

In Eastbury, Mr. Lemuel Fox, to Miss Hannah Fielding.

At South Hadley, Mass. Mr. Benjamin Fuller, jr. of the firm of Fuller and Goodyear, of this city, to Miss Cynthia Collins.

DIED—In this city, Lucy Ann, aged 10 years, daughter of Mrs. Jerusha Smith.

At Franklin, Mr. Daniel Ladd, aged 87. At Canterbury, Mr. Joseph Robinson, aged 73. At Killingley, Mr. Nathaniel Spalding, aged 80; also his wife, Mrs. Abilene Spalding, aged 77. At East Windsor, Mr. John Thompson, aged 85. At Norwalk, Mrs. Mary Hyatt, aged 33. At Wethersfield, Mrs. Mary Grimes, aged 76. Mr. Edward Culver, aged 62. At Newtown, widow Zeruiah Burhans, aged 73. At Stratford, widow Lucretia Beardslee, aged 99. At Huntington, Capt. John Judson, aged 34. At East Windsor, on the 16th ult. Mrs. Mary Ellsworth, relict of Mr. Solomon Ellsworth, aged 36, having survived her husband three months and twenty-seven days, with whom she lived in the married state 64 years. Their posterity exceeds one hundred.

At Orwell, Pa. Capt. Hezekiah Russell, aged 79, formerly of Ellington, Con.

At East Haddam, Mr. Thomas Burns, aged 49. He was one of the unfortunate sufferers with Capt. Riley, on the great desert of Sahara.

At Middletown, Mr. Richard Doud, aged 66—a revolutionary soldier.

At Philadelphia, Mr. Thomas Dobson, Printer and Bookseller, at an advanced age. To his enterprise and perseverance America owes the publication of the first cisatlantic Encyclopedia.

At Berkley, England, in January, Dr. Jenner, the discoverer of vaccination, in the 74th year of his age. At London, in January, Dr. Charles Hutton, the celebrated mathematician, in the 86th year of his age.

## THE CHRISTIAN SECRETARY.

At Albany, on the 3d inst. Mr Samuel Welch, formerly of Windham, in this state.

At Wethersfield, Mrs. Sally Fox, aged 23, wife of Capt. Hiram Fox.

## ORIGINAL POETRY.

*On the death of a pious Young Lady, who put an end to her own life in a state of insanity.*

The mournful sigh, the flowing tear,  
Bemoan the loss of one so dear;  
That body wrapt in purple gore,  
Proclaims that Abigail's no more.

Her mangled body left behind,  
Declares the frailty of the mind;  
Her spirit sunk in dismal gloom,  
Has sought a refuge in the tomb.

Yet O! forbear to impute a crime  
To her thus hurried out of time,  
Depriv'd of reason—'tis the rod  
Appointed by our Maker God.

O! may it teach us to rely  
On grace and wisdom from on high;  
Our reason, happiness, our all,  
Are subject to th' Almighty call.

Cease then each sinful, murmur'ring breath,  
Nor judge her prospects by her death;  
Her life the best assurance gives,  
That she with her Redeemer lives.

While health and reason we enjoy,  
Let righteousness our lives employ;  
And then, when heart and flesh decay,  
We'll rise to everlasting day.

## Communicated.

*Lines suggested by Mr. A.....'s sermon, delivered Sept. 15, from I. Peter, iv. 7. "But the end of all things is at hand, be ye therefore sober, and watch unto prayer."*

How swiftly down the stream of time  
We glide without a moment's stay,  
While like a bird of rapid flight  
Our years pass unperceiv'd away.

Mortals! give heed—while time is yours;  
Renounce the world—be wise to-day;  
The end of all things is at hand,  
Be therefore sober; watch, and pray.

Behold! what numbers every hour  
Are borne away by death's dark wave,  
And change the scenes of mortal life  
For scenes unknown beyond the grave.

The falling leaf—the new-laid sod;  
The parting tear—yea, all things say  
"The end of all things is at hand,  
Be therefore sober, watch and pray."

How fleet the joys that learning boasts,  
And wit, and beauty, fade and die,  
And soon dissolv'd in human hearts  
Is sweet affection's strongest tie.

Then banish every worldly thought  
That tempts the erring heart to stray,  
"The end of all things is at hand,  
Be therefore sober, watch and pray."

Be my heart fix'd on things above,  
And lay up lasting treasures there,  
And let the fading things of earth  
No more in my affection share.

May Heaven direct my wandering feet,  
To walk in wisdom's pleasant way;  
And make me sober and sincere,  
And teach me how to watch and pray.

## LUCIA.

## SUMMARY.

*From the New-York Daily Advertiser.*

By intelligence received by express in London on the 19th of January, it appears that orders had been sent the preceding evening to the French ambassador, to quit Madrid; from which it would seem that war between those nations was inevitable.

By intelligence from Madrid under date of January 10th, it is stated that the Charges des Affaires of Russia, Austria, and Prussia, had demanded their passports, and were preparing to leave Madrid about the 13th or 14th of that month.

In answer to a communication from the Portuguese government, the British Cabinet had declared, that England would feel herself obliged to lend to that kingdom all the succour of which it may stand in need, as often as its independence may be menaced by any other power, or in any manner whatever.

The Paris *Constitutionnel* of January 19th, states that the resolutions recently adopted by the Spanish Cortes will be equivalent to a positive convention, by means of which the Peninsula will be exclusively provisioned by Great Britain with all objects necessary for her internal consumption. It is also stated, that the Cortes have re-

solved to delegate to the government the power of adopting all suitable measures for acknowledging the independence of the different provinces of South America. The ports of those provinces are opened on the part of Spain to the ships and merchandize of her allies. The same is the case with Cuba; and in case of need, that island will receive from some ally of Spain, forces sufficient to maintain the authority of the government.

It does not require much penetration, says the paper above-mentioned, to perceive in these measures something equivalent, not only to a treaty of commerce, but to a treaty of alliance with England. "The question is no longer whether we [France] shall be allies of Spain—the question is, whether we shall make war. Hence, England alone will profit by the vast channels of the Old and New world. Her industry will be redoubled, and ours, already languishing, is menaced with complete ruin.

At the session of the Cortes of the 9th of January, Señor de San Miguel, the minister of foreign affairs, read the instructions received by the French minister, M. de Lagarde, from Paris, the answer of the Spanish government, and the official communications made by the Cabinets of Russia, Prussia, and Austria. It was frequently intercepted by exclamations from the spectators, and the murmurs of the Deputies. We then stated that the government had thought proper not to give a categorical answer to "communications which contained only a tissue of falsehoods, invectives, and calumnies;" but that they proposed to prepare a manifesto, in which the history of the revolution in Spain should be traced with fidelity, in connexion with that course of proceeding which the Spanish government had cautiously observed. The reading of the instructions sent to the Spanish Ministers at the respective courts, was received with the cries of "Long live Spain! the sovereignty of the people for ever! death to all tyrants!" It was then declared by the President to be the determination of the Cortes, that no change should be made in the constitution of 1812, unless called for by the unanimous voice of the people.

A proposition was read addressed to the Cortes by one of the deputies, the object of which was to send a message to the King, informing him that the Cortes were resolved to maintain their constitution to the utmost, and to furnish to the government every assistance necessary for repelling any hostile attempt on the part of those powers whose notes had been read. It was however referred to a committee, to show to all Europe, that their resolution was calm and deliberate.

The London Courier of the 18th of January, contains the despatches from Russia, Austria, and Prussia, to their several representatives at Madrid, drawn up at the close of the Congress at Verona by order of the sovereigns there assembled. They contain many professions of anxious regard for the general peace of Europe, and of friendship for Spain; but they manifest a great abhorrence for the revolutionary spirit which they consider as controlling the affairs of that kingdom, and a strong disposition to restore the King of Spain to his freedom, of which they suppose him to be deprived. "To express the desire, says the Russian note, of seeing a protracted misery terminate, to snatch from the same yoke an unhappy monarch, and one of the first among European nations, to stop the effusion of human blood, to facilitate the re-establishment of an order of things at once wise and national, is certainly not attacking the independence of a country, nor establishing a right of intervention against which any power whatever would have reason to protest. If his imperial majesty had other views, it would rest with him and his allies to let the Spanish revolution complete its work." This may be good logic, for aught we know, among the great heads of the Holy Alliance, but it will hardly pass muster in any other school.

The Courier of January 23d, says, England, it seems, is pledged to support Portugal, in case of attack; yet, Portugal is about to form an alliance offensive and defensive, with Spain against France. In that case, the cause of Spain will become the common cause of the Peninsula.

The note of the Spanish government in reply to that of the French government drawn up by M. Vellele, and published by us some weeks since, is in a dignified tone. Among other things it says,—"Spain is governed by a constitution promulgated, accepted, and sworn to in 1812, and recognized by all the powers who assembled themselves in Congress at Verona." Again—"To say that France desires the welfare of Spain and her tranquillity, whilst firebrands like these, which feed the evils that afflict her, are kept constantly flaming, is to fall into an abyss of contradictions;"—and it concludes by saying—"That her motto, and the rule of her present and future conduct, are, constant attachment to the constitution of 1812, peace with all nations, and especially the never admitting the right of any power whatever to interfere in her affairs."

By a late arrival at New York, London papers have been received to the 30th of January, containing the important and interesting intelligence, that the King of France had recalled his ambassador from Spain, and a French army of 100,000 men, under the command of the Duke d'Angouleme, was about to march for that country. These facts are announced by the King of France, in his speech delivered at the opening of the session of the Two Chambers, on the 28th of January. The Duke d'Angouleme is generalissimo of the French army. M. d'Oudarde was to command the body guards, and the Marquis of Laureston was to set out in three days.

Upon receiving the answer of the Spanish ministry to the Austrian note, the Count de Belgari, Charge d'Af-

faires of the Emperor of Austria, then at Madrid, returned it, with the following letter:—"Madrid, Jan. 13.—Sir, I have received the Note which your Excellency transmitted to me, dated the day before yesterday.

"The respect which I owe to the forms and principles admitted and consecrated by all civilized nations, prevents me not only from replying to that Note, but even from making its contents known to my government.

"I hasten, therefore, to send it to your Excellency, for the eyes of the Emperor, my master, must not be disgusted by the perusal of a production which I abstain from characterising, and in which his Imperial Majesty and Europe would look in vain for the slightest evidence of a government which knows how to respect itself."

BAYONNE, Jan. 18.

Mr. Jackson, attached to the English Embassy at Madrid, arrived here the day before yesterday in fifty hours, and proceeded immediately for Paris. He is said to be charged with an important mission. He left Madrid on the 14th, when all was perfectly tranquil.

Mr. Jackson met, on the 16th in the morning, at Vittoria, Lord F. Somerset, hastening likewise with an important mission from his government to that of Spain.

Extract of a private letter, dated Paris, Tuesday evening, Jan. 28.

"You will see by the papers that the Spanish ambassador has received his passports. He quits Paris tomorrow.

There is a report this evening, that the Courts of Russia, Austria, and Prussia, have addressed a joint note to the British government, soliciting her to make a declaration of the principles and policy she intends to adopt in the war between France and Spain."

A letter from Liverpool says—"The Speech of the King of France settles the question of peace and war decidedly. War is inevitable. The effect will be favourable to our markets; we anticipate a demand for American flour at advanced prices.

"No sweet flour in bonds is left here. It is inquired for, and an export demand anticipated. Rice very scarce and wanted. Other articles about the same as by the last arrivals."

In all the dock yards at London the greatest exertions are making to get the men of war ready for sea, and the appearance of war causes a greater ferment in the public funds than its reality would produce.

Dreadful Calamity.—A most afflicting scene occurred in the vicinity of Mecklenburgh, N. C. on the night of the 7th of February. The house and property of Mr. Robert Walkup, were consumed by fire; and five persons, four of them his own children, were burnt to death. The house caught fire by accident. Mr. Wm. Flinn, brother to the late Rev. Dr. Flinn, of Charleston, escaped by jumping out of an end window, but unfortunately broke his thighs. It was an awful sight to behold the next morning.

The late freshet has done great damage in Norwich and its vicinity. The water rose to such a height in the Shetucket, as to take the lower bridge off the piers and carry it down the river. The Methodist meeting house in Norwich was carried away, as also the oil mill, and some other buildings.

Missions.—The latest intelligence from the Brainard and Taloney stations, represent their condition as prosperous, and their cause as constantly gaining new friends. The missionaries at the first named station had received between nine hundred and one thousand bushels of corn in contributions from citizens of Tennessee.

The Choctaw Mission receives constantly new evidences of the smiles of heaven. David Folsom, a chief of that nation had purchased a number of valuable and religious works for his own library.

The Right Hon. Sir George Rose, making a donation to the Methodist Missionary Society of fifty pounds, stated that it was in consideration of religious instruction given by the Methodist Missionaries to negroes on certain estates in the West Indies. An honorable testimony to the effects of such instruction on slaves.

Peter Osunkerhine, an Indian youth of the St. Francis tribe, who left his tribe and travelled on foot to Connecticut, where he was placed in a school, after reading a few lessons in the New Testament, thus defined the scriptures. "The Bible is a description of our God, who has suffered for our sins, and delivered us commands what we must do to be saved."

## ÆTNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.  
Hartford, Feb. 16, 1822.